



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

The introduction discusses the nature of marble, and gives information as to where marble occurs in Greece: its rarity in the Peloponnesos is noteworthy. Then follows a description of the several kinds of marble which is as important for our knowledge of the geology of Attika as is Victor von Hehn's work for its flora and fauna. Not only are the physical features and properties and the chemical constitution of the various marbles clearly set forth, but also their adaptability for use in architecture and sculpture, from the æsthetic as well as from the practical point of view. In the second division of the work follows a list—with ample bibliography—of ancient sculptures, monuments, inscriptions (388 in number), from nearly all parts of Greece, which the author has personally examined with reference to the material of which they are made. These and other data here furnished cannot fail to give rise to many interesting historical and archæological inferences not drawn by the author. Thus, the fact that the roof-tiles of earlier temples (*e. g.*, the Peisistratidean temple on the Athenian acropolis) are made of Naxian marble, lends weight to the statement of Pausanias, that Byzes of Naxos, who lived under Alyattes and Astyages, was the inventor of marble roof-tiles.—CHR. B[ELGER], in *Berl. philol. Woch.*, 1891, Nos. 1, 2.

J. OVERBECK. *Griechische Kunstmythologie*. Besonderer Theil. Dritter Band. Fünftes Buch: *Apollon*. Large 8vo, pp. VII, 524; 7 plates (coins and gems; cuts). Leipzig, 1889; W. Engelmann.

In this book the author's aim is not to give a history of the art-types of Apollon—this is attempted only for the archaic period, in ch. 1—but to classify and discuss the material according to its various forms (statues, busts, reliefs, coins, vases, *etc.*). In this volume the author has had the aid of Imhoof-Blumer in gathering and publishing coin-types; these appear on five beautiful phototypes, among which plate II, with its 75 Apollon-heads, dating from the beginning of the fifth century to the Roman era, deserves especial mention. After the discussion of the individual types of the god, follow those of the myths in which he plays a prominent part. The reviewer calls attention to a few points wherein Overbeck might have spared himself some blunders if he had treated less cavalierly his [Furtwängler's] discussion of Apollon-types in Roscher's *Lexikon*. This work must, however, for many years to come form the basis of all studies of the art-mythology of Apollon, and will again and again evoke the gratitude of the student for the conscientiousness and care with which it has been prepared.—A. FURTWÄNGLER, in *Berl. philol. Woch.*, 1891, No. 23.

W. R. PATON and E. L. HICKS. *The Inscriptions of Cos*. With a Map. Large 8vo, pp. LIV, 407. Oxford, 1891; Clarendon Press. \$7.50.

This attractive volume, an honor alike to authors and publishers, is, in the first place, a valuable collection of materials for the study of the his-

tory, dialect, and institutions of the important island of Kos; and, in the second place, it sheds no small amount of light upon a large number of interesting questions in Greek literature, epigraphy, and archæology in general. Mr. Paton spent a considerable part of the year 1888 in Kos, and collected a large number of inscriptions; many of these proved to be unpublished, while most of those previously published were discovered to have been in the main inaccurately edited. This book, therefore, aims to be a complete *Corpus* of Coan inscriptions, and contains all the inscriptions known to Mr. Paton. It may be regarded as registering all the accessible material: unfortunately, access was denied Mr. Paton to the Turkish fortress of the old city, where there are many inscriptions, and it is also probable that not a few inscriptions, built into Turkish houses, cisterns, and walls, have eluded search. Mr. Paton is responsible for the uncial texts, which are printed from many different fonts of inscriptional type, and for the appendices and indices; Mr. Hicks contributed the Introduction. The cursive texts and the commentaries are the joint work of the two authors.

The Introduction gives a readable sketch of the history and traditions of the island from the earliest times to the seventeenth century, with some account of the geography, ancient trades and industries, and an outline of the constitutional forms prevalent in antiquity—the latter being based almost wholly on epigraphic evidence. The distinctly conservative character of these transplanted Dorians is fully discussed, with its varied expressions in religious customs and political institutions.<sup>1</sup>

The inscriptions belong for the most part to the period between the third century B. C. and the second or third century A. D. The oldest<sup>2</sup> is not earlier than the closing years of the fifth century B. C., and strangely enough is an Athenian inscription relating to a *temenos* of Athena (No. 148), perhaps set up by cleruchs (*cf.* Thuk., VIII. 108, and Diod., XIII. 42). The inscriptions are grouped under the following heads: Coan decrees, 13 in number, of which 3 were first discovered by Mr. Paton; foreign decrees and letters 13 [6 new]; religious ordinances and calendars 18 [7 new]; catalogues 9 [4 new]; dedications and inscriptions of statues 137 [44 new]; *termini* 7 [4 new]; sepulchral 173 [140 new]; from the Coan demes<sup>3</sup>—

<sup>1</sup> The chief magistrate of the Coans had, for many centuries, the unique designation of *μόναρχος*. Mr. Hicks might have emphasized (on p. XVIII) the fact that it was perhaps as Coan by birth, and the son of Dorians from Kos, that Epicharmos used *μόναρχος* for the more usual *τύραννος* (HESYCH., s. *Λυκόστρατος*).

<sup>2</sup> By an oversight both No. 148 (p. 160) and No. 420 (p. 298) are characterized as the "oldest inscription from Cos." The latter, in hexameters, and in the large finely engraved letters of the fourth century B. C., is later than No. 148. In spite of its apicated  $\Omega$ , I should be disposed to date No. 53—if confidence is to be placed in Mr. Paton's facsimiles—not much later than No. 420. No. 225 belongs with them.

<sup>3</sup> The inscriptions show that the Phryxa and Haleis of THEOK. *Id.* VII were demes, a fact that has been doubted by Rayet and others.

Phyxa 18 [15 new]; Haleis 18 [4 new]; Hippias 6 [2 new]; Halasarna 15 [7 new]; Antimachia 19 [5 new]; Isthmos<sup>4</sup> 37 [9 new]. In all we have here not less than 440 inscriptions, of which more than 250 are the fruit of Mr. Paton's researches on the island, and this in spite of the fact that others had gone over the ground before him (Ross, Rayet, Du Bois, *etc.*). The commentary is confined for the most part to the text, but there are some exceptions where the subject-matter is lucidly discussed. A catalogue of Coan coins follows the *Corpus* of inscriptions, drawn up with the help of MM. Babelon, Imhoof-Blumer, and others: here are registered more than 255 examples, none of which are earlier than 400 B. C., while the greater part belong to the period between 300 B. C. and 50 B. C. The appendices treat, respectively, of Coan proper names from various sources not including Coan inscriptions;<sup>5</sup> the calendar of Kos; dates of four important inscriptions; sepulchral inscriptions with fines; Doric tribes in Kos;<sup>6</sup> Kos and Thessaly; Anios; Theokritos a Coan?;<sup>7</sup> Merops. Very full indices follow, which, however, do not cover the introduction, or subjects discussed in the commentary except as these are expressly mentioned in the text of the inscriptions.

The most important Coan inscriptions are already known through pre-

<sup>4</sup>A seventh deme, Daphnous, is not mentioned on the stones, but only by STEPH. BYZ.

<sup>5</sup>It is a noteworthy fact that of these 199 names only two or three (Nikias the despot, and Xenophon the physician, of the Roman period) are found also in the vast number (over 2500) of Coans whose names are preserved on the stones.

<sup>6</sup>The ancient Dorian tribal division persisted without change to the last in Kos: the Hylleis, with Herakles as patron-god, had a larger share of political power—at least in earlier times—than the Dymanes (Apollon, patron-god), and the latter than the Pamphyli (Demeter, patron-goddess). Mr. Paton ingeniously suggests that the choice of earlier coin-types at Kos was based on these tribal divisions; for until the appearance of the Asklepios type—not before 200 B. C.—the coins bear the heads and other devices only of Herakles, Apollon, and Demeter.

<sup>7</sup>The conclusions reached in this interesting study are, in brief, as follows: The father of Theokritos, Praxagoras, was a Coan who emigrated to Syracuse about 340 B. C.; he perished there during the tyranny of Agathokles. His wife returned to Kos with her family, Theokritos being then a small boy: here she remarried, her second husband being Simichidas, a Coan citizen of Orchomenian extraction. About 288 B. C., when Agathokles died, Theokritos returned to Syracuse to reclaim his father's property. He settled in Syracuse, being of course by right of birth a Syracusan citizen, and there remained until Carthaginian inroads devastated his property, and made life impossible. He then returns to his mother, who with his step-father is now at Orchomenos (here he writes the *Charites*, or *Id.* XVI): thence he goes to Kos, where he spends the remainder of his life. He never became a permanent resident of Alexandria, which, however, he appears to have visited. The *Thalysia* (VII) shows that Kos was at that time a literary centre, and the *Encomium Ptolemaei* (XVII) and *Adonizusae* (XV) may easily have been written at Kos. Not all of Mr. Paton's conclusions are equally well sustained by the evidence adduced.

vious publications—a table of which is provided—but there is much that is noteworthy in Mr. Paton's hitherto unpublished finds. Eleven metrical inscriptions, mainly sepulchral, and in length varying from two to a dozen or sixteen lines, were discovered. Some of them are of no small literary merit. They are No's. 137 (with the name of a new poet, **DELPHIS**), 198, 218, 225,<sup>8</sup> 335, 343,<sup>9</sup> and 350, written in elegiac distichs. No. 420,<sup>10</sup> the oldest metrical inscription, is in hexameters, and No's. 322 (epitaph of a child three years old) and 325 are in iambs. No. 324 contains an adaptation from the Anthology (*Anth. Pal.*, vii. 516).<sup>11</sup> Asklepios (*Ἀσκληπιός*) figures less prominently in the inscriptions than might have been expected; the tardiness of his appearance as a coin-type has already been noted. The collocation of Asklepios and Hygieia together with Epione<sup>12</sup> (or Epio, cf. Herondas iv. 1–6) is at least interesting.<sup>13</sup> Mr. Paton would place the famous Asklepieion near Kermeti, about half a mile from the capital, on high ground, just under the red-water (*κοκκινόνερον*) and other healing springs.

Mr. Hicks' Introduction is stored with sagacious and suggestive observations, and should be consulted by all students of Greek history. On p. xxii, he accepts (with K. O. Müller, Curtius, Busolt, and others, as against Holm, Lorenz and Freeman) the identification of Skythes, exiled despot of Zankle (Herod., vi. 22–24), with the tyrant of Kos (*id.*, vi. 163, 164), of the same name, who left a flourishing state to his son. On p. xxxi, he calls attention to the good repute of the constitution of Kos, which led Antigonos to direct, in his scheme for transplanting the Lebedians to Teos (B. C. 306–301), that the laws of Kos should be the law of the new city, at least for a season. Perhaps Mr. Hicks' identification of Skythes may gain greater probability, and the decree of Antigonos become more intelligible, if we look upon both in the light of an inference that may be drawn from the newly discovered Herondas. In Herondas ii—the scene of which

<sup>8</sup> The second line begins with *Ἑστυχίς*, where, however, *Ἑο-* has the metrical value of *Εὐ-*. This form, unless it be explained as due to poetic speech, might have been added to the Ionisms from Kos cited on p. xvii; the inscription was discovered since the publication of Bechtel's tract on the subject.

<sup>9</sup> The last line should have been written as a pentameter.

<sup>10</sup> Why should the second line have been made interrogative?

<sup>11</sup> It would hardly be safe to see an attempt at metrical expression (trochaic tetrapody catalectic: cf. EUR. *Phoin.* 212) in the misspelled and evidently late Christian grave-inscription No. 68: *ΕΙCΘΕ|ΩΕΕΝΟ|ΥΠΑΝΩ : Εἰς θεὸν(ς) ἐν οὐρανῷ(ι)*. Unless the inscription is a modern forgery, it is interesting, especially when one considers its presence among altars and dedications to many gods.

<sup>12</sup> The less approved spelling *Ἡπιόνα* (Hepiona) appears on pp. 53, 54 (No. 30), but elsewhere the unaspirated form.

<sup>13</sup> Cf. No's. 345, and 30, both of which are not much earlier than the Christian era.

is laid in Kos—at vv. 45–48 a law of *Χαιρώνδης* is cited touching cases of assault and battery. The presence of this name at Kos has been variously accounted for, but the following explanation is at least possible. It is known that the laws of the ancient Italian law-giver Charondas were in vogue in Zankle before Skythes was driven forth by Anaxilas who abrogated them. Skythes now, on establishing himself at Kos, would have been very likely to adopt for his new state the laws that had commended themselves to him when despot of Zankle. Adopted by the order-loving Coans, the ancient code, if the expression be allowed, may have gained new popularity, and the successful experiment of transplanting it from Sicily to Kos by Skythes may have suggested to Antigonos a similar transplanting for the Lebedians in their new homes in Teos.

This careful and scholarly book, which ought to be the precursor of similar studies of other Greek islands or cantons, may be commended especially to the student of practical, or field, epigraphy. No better preparation of its kind can well be imagined for an epigraphic tour in Greek lands to-day than a careful study of the inscriptions in this book, from all possible points of view, whether linguistic, literary, epigraphic, historical or institutional.—J. H. WRIGHT.

EMIL REISCH. *Griechische Weihgeschenke* (in *Abhandlungen des archäol.-epigraphisch. Seminars d. Universität Wien*, herausgeg. von O. Benndorf und R. Bormann. VIII). 8vo; 14 cuts. Vienna, 1890; Tempusky. 7.80 Marks.

In the introductory section, the author discusses the origin of votive-offerings among the Greeks, and sketches their history down to their culmination in the fifth century, where there was a perfect harmony between religious sentiment and artistic expression, and thence traces their further use in great variety with less significance until the time when the ex-voto became little more than a self-glorification of the dedicator under the guise of religion. The significance of the offerings and the motives that guide their choice are skilfully treated. A detailed discussion is attempted only in the case of agonistic offerings (prize tripods of the Attic tribal choruses, ex-votos of the dramatic choregoi, etc.). This highly important work may be cordially commended to all specialists, and it is to be hoped that the author may continue his researches in a field from which so much has already been won.—E. FABRICIUS, in *Berl. philol. Woch.*, 1891, No. 34.

B. SCHMIDT. *Korkyräische Studien*. 8vo, pp. 102; 2 maps. Leipzig, 1891; Teubner.

This book is based upon personal observations made by the author during a long sojourn in the island in 1878. It proves conclusively the incor-